ENGLISH EDUCATION

IN

INDIA.

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BY

SYED AMIR ALI, BILGRAMI,

Of the Madras University, and recently 'Advanced Student' at King's College, Cambridge.

H. H. THE NIZAM'S SCHOLAR.

"There is only one cure for public distress, and that is public education, directed to make men thoughtful, merciful, and just."

RUSKIN.

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"A Senior Wrangler can be anything." This may be looked at from various standpoints. But the one most important for our purpose to consider is whether he was born a Senior Wrangler and destined to attain that honour, or whether his wranglership was the product of circumstances. Which was it? Carlyle would certainly have had no scruples in telling us, it was because he was born a hero. We, however, leave the controversy to the Hero worshipper and his antagonists. We consider either view extreme. We find a humbler, easier, and perhaps a safer way out of the difficulty by

* This paper was originally intended for a Periodical and was written when I was in England. This will help to explain certain minor points in phraseology.

upholding the influence of both forces, and believing that both should be at work to produce a great, at any rate, a successful man. And we hope with such a belief no practical, even-minded man will have much fault to find. We must not only bring our share of native intellect, but must also give it a systematic training to arrive at a happy result.

Let us therefore hope that there is something more than a poetic flash in the lines:—

> "Some mute, inglorious Milton here may rest,
> Some Cromwell guiltless of his country's blood."

Indeed, the importance of the method—the system—that has to be adopted to train, to cultivate, and develop all the latent qualities of the individual intellect—to make the best and most of it—in one word, to educate it—is very great and must not be under-valued. A good brain is like the rough diamond which has to be carefully cut and polished to shine forth in all its brilliancy and lustre—to become a thing of beauty and a joy for ever.

Let us therefore turn to consider two sets of facts:—

(1) The value of Indian intellect.

(2) The present methods of its training.

Unfortunately, the Indian intellect is not faulty. If it were so, our task would have been much simplified, for all we should have had to do, would be to pronounce a prettily-worded, sadly chosen funeral oration over it, and sympathise with the earnest workers in the cause of education. We should have been able to shake them by the hand with some such words as:—"'Tis not in mortals to command success," etc., and this would have been a source of mutual satisfaction. But, as I have said, the average worth of Indian intellect is much the same as of any other people, be they of old civilisation or new. This has been conclusively proved. The writings of the late Professor Max Müller and other European scholars who have carried on similar researches in Oriental literature are in point. So also are the observations of the various administrators who have devoted their attention to the question from the earliest times of British rule in India. The results achieved by students from India at the English Universities, and in the other departments of European scholarship and learning furnish further evidence. But there is yet another field of observation. There used to be in past generations, glimpses of which are still to be met with, a strictly indigenous system of

education. For indeed, the early European settlers did not find the Indian races uncultured and untutored as they did their namesakes on the other side of the globe. This education consisted—and for obvious reasons, in a less degree, still consists—in the teaching of Arabic, Sanscrit, Persian languages and Rhetoric, with Theology, Mathematics, Logic and Metaphysics or Philosophy: in fact, in all the ancient branches of learning with the exception of certain arts and all the modern sciences, the former because of the puritanical spirit of the times, the latter because they were not known. Such studies which are even now carried on, here and there, mainly by private enterprise, have been attended with success. Bilgram, a tiny village in Oudh, and several other places during bygone centuries did produce poets, philosophers, lexicographers and mathematicians of note who have become classics, and their writings are to-day taught in the schools of Arabia and Persia. Such learning, as I have said, is dwindling away, but in the little that is left, we still find a reminiscence of the past. And a lad who in a few years picks up a respectable amount of it is able to hold his head high and look down upon his poor, plodding

brother who goes to the school where English is taught year after year and always finds himself just where he started. I have also said that such studies produced the result they aimed at. It would indeed be hopeless to compare a student of this old school with an Oxford or a Cambridge man of to-day, just as hopeless as it would be to compare the latter with an Abelard or a Thomas Aquinas of the Middle Ages. The two are quite distinct, with their distinctive merits—like oats and wheat. It would be foolish to sow oats and expect to reap wheat. But all I mean to convey is that in the former case when wheat was sown, wheat was reaped, and good wheat too.

I hope I have said enough—if indeed there was need to say anything—to show that the Indian intellect is not to be blamed for the poor results produced by the English education in India. It is sometimes urged that since the Universities are only half a century old, the results could not be any better; that it is not just to compare these results with those of any older institutions, that we must allow the Indian Universities more time for the experiment to ripen. Such reasoning reveals a very superficial insight into the real facts. For first

of all, the love of learning and the desire for education was not inculcated among Indian people by the advent of the English. They existed from time immemorial. Again the Universities may be less than half a century old, but the attempts to infuse Western ideas and spread Western culture were commenced more than two centuries ago. We read of the establishment of the first English Mission in 1727—other European Missions were at work even earlier—while at the close of the eighteenth century, there were several English schools at work, and the dawn of the nineteenth saw English education, though not systematically, yet tolerably spread in the various centres of the British dominions. Macaulay's minute itself—which shows a previous state of educational activity—bears the date 1835, *i.e.*, one year before the London University received its Charter. Again as to comparison, to compare the results of the first 50 years of the Indian Universities with the *first* fifty years of any of the older institutions, ought to be legitimate. Take, not the last, but the first fifty years of, *e.g.*, the Mathematical Tripos of Cambridge and read through the lists and note the illustrious names. Take, in fact, any University

here, and examine the result of its first fifty years. Can the Indian Universities stand this comparison? If I were disposed to quote authorities, I might keep my readers a long time, and since the utter failure, so far, of the University education in India is universally recognised—not only by outside observers, but by those engaged in the work themselves—I will not dilate on this score.

We have seen that there is no fault to be found with the intellect; then the conclusion can only be that it is the system adopted to train that intellect, the mode and method of teaching, that is faulty. It is in the cutting and polishing of the diamond, then, and not in the stone itself, that the flaw lies.

It will be my object, in the following pages, to trace the deplorable causes of these sad effects, and to ascertain how and to what extent they can be conveniently removed. I hope to treat the subject first from a purely intellectual or scholastic, and then from a moral point of view.

Thus we come to the second of the two enquiries set forth at the commencement—we come to investigate the methods of education. We shall have, necessarily, to concern ourselves

chiefly with the Universities as the all-pervading force for the spread of culture and refinement among the peoples of India. And since "It is the University that makes the schools," that gives them their tone and character, in our main discussion of the former, we need only touch upon the latter incidentally. Neither will we go into ancient history and criticise Lord Macaulay's minute, or Lord Bentinck's proclamation. For our purpose we will take the Rubicon as crossed!

There are five Universities in India; Calcutta, Bombay, Madras, the Punjab and Allahabad. Of these, the first three were founded in the year 1857, the Punjab in 1878, and the last in 1887. They are all run on more or less the same principle, and one is as much like the other as any two peas. They are all non-residential, examining bodies, hold practically the same number of examinations in a similar manner, and of the same standard. A detailed account of anyone of these will give the reader a sufficiently accurate idea of them all.

Let us take Madras, and first the course in Arts.

There are four examinations:—the Matriculation, the First Arts (F. A.), the B.A. Degree

and the M.A. Degree Examinations The University course is of six years' duration.

I am sorry to have to introduce here a whole set of dry facts, but I do so earnestly hoping that to those who take an interest in Indian affairs—and this, I am sure, every loyal subject of the King does take—these dry facts, these lists of subjects will, in simple eloquence, plead the cause of those upon whom they are ruthlessly inflicted, and especially since here I see the greatest mischief of all, in order to convey clear ideas to my readers, I cannot do otherwise.

Let us, therefore, enter boldly on a comparative study of the various curricula.

Matriculation Examination.—(Madras University.)

I.—English Language.
1. Grammar, structure and idiom of the language.
2. Paraphrase and composition.
3. Translation from Vernacular into English.

II.—Second language.
1. Text-books and Grammar, structure and idiom of the language.
2. Translation to and from English.

III.—Mathematics.
- 1. Arithmetic.
- 2. Algebra.
- 3. Geometry.

IV.—Physics and Chemistry.
- 1. Elements of Physics.
- 2. Elements of Chemistry.

V.—History and Geography.
- 1. Histories of India and England.
- 2. Geography, General, and of India in particular.

The course for this examination is much the same at Bombay and Calcutta; only at the latter University the Second language must be a classical, not a vernacular; and there is no Science branch, but Physical Geography is added to the General Geography.

Now we come to consider the subjects for the corresponding examinations in some of the English, Scotch and Irish Universities.

Cambridge University.—Previous Examination, 2 parts.

I.—5 papers—
1. Greek, a paper on one of the Gospels.
2. Latin, a paper on one of the Latin classics.
3. Greek, a paper on one of the Greek classics.
4. Latin translation.
5. Latin and Greek Grammar.

II.—5 Papers—1. Paley's Evidences of Christianity.
2. Elementary Geometry. (Euclid)
3. Arithmetic.
4. Algebra.
5. English Essay.

N.B.—In Part I, for those students not of European parentage, English classical books may be substituted for all the Greek papers or portions of papers; and in Part II, a paper in Elementary Logic for Paley's Evidences, if so desired by any student.

For those desiring to take a Tripos, there is an additional subject; either French or German or Mechanics, at the option of the student.

London University. Matriculation Examination—

I. Latin, ? papers.
II. English, 2 papers.
III. Mathematics, 2 papers.
IV. General Elementary Science, 2 papers.
V. One of the following:—Greek, French, German, Sanskrit, Arabic, Elementary Mechanics, Elementary Chemistry, Elementary Botany, etc.

Edinburgh University—

I. English.

II. Latin or Greek.

III. Mathematics.

IV. Another Language or Dynamics.

Dublin University.

I. English Composition.

II. Classics.

III. History and Geography.

Now, it will be observed that in all these cases that I have mentioned (and also in all those that I have, for the sake of brevity, omitted), there are, broadly speaking, two branches of knowledge that a student is required to study, viz., Languages and Mathematics. In the case of the London University, one more is added, Elementary Sciences. But in the Indian Universities, the distinct branches of knowledge to be studied are neither two, nor three, but four (!), comprising Languages, Mathematics, Elementary Sciences, History and Geography.

So much for the subjects. Now there are certain very important and amazing contrasts concerning this examination between the two sets of the Universities with which I am dealing.

First then, as to economy of time. The Matriculation Examination at all the Indian Universities, like Christmas, comes but once a year. It is held *seven* times every year at Dublin, *four* times at Oxford, Cambridge and Durham, while at Edinburgh and even at London—which was taken, rightly or wrongly, as a model for the Indian Universities—it is held twice a year. So that if the student fails to pass or to appear at the examination here, he need only wait, as a rule, three or four months; whereas in India a whole year has to be wasted.

Again at Oxford, Cambridge, Dublin, Edinburgh, Durham, the University terms can be counted before passing the examination. At Cambridge the "Previous" can be passed in parts. So that if a student fail in one part, he need appear only in that part again and need only wait three months, all the time counting his terms.

But since the Indian Universities were modelled we could not expect to find in them the privileges that do not exist at London. That India should take London for a model—which in itself was quite in its infancy (being established in 1836) and could not have been

considered as more than an experiment in 1857—and leave the other illustrious and ancient seats of learning, appear to me predestined and fatal. A remarkable fact in this connection is that, while the Indian Universities were engaged in all seriousness copying their immaculate model, a spirit of reformation was already moving within those who controlled the destinies of that model, for in 1858, one year after the foundation of our Universities, it was found that "the career of the new University (London) had been neither remarkably prosperous, nor very eventful" and material changes were effected! Had India, however, copied the model faithfully, there would have been some consolation; but unfortunately, as we shall see presently, they have only copied its worst traits.

Our next enquiry is concerning Intermediate Examinations. We will not discuss here the merits and demerits of such an examination. In this country there are, perhaps, as many Universities that hold it, as there are that do not. But the University that has produced the greatest number of thinkers, scientists, mathematicians and poets in the world—the University

that counts among her sons Bacon, Milton, Newton, Darwin and Tennyson, has no Intermediate Examination. But however that may be, there is one thing about which there can be no conflicting opinions. It is this: that if there is to be an Intermediate Examination, its curriculum should be framed with a view to the Final, that it should serve as a stepping-stone to what comes after; that it should go to make the course of the Degree Examination clearer and its burden lighter. And again, as concerns the Matriculation—an examination to test the candidate's elementary general knowledge—individual taste and aptitude may perhaps be left unheeded, but after that it should form an important consideration, and the subjects be so arranged as to give the candidate scope to display his turn of mind.* These views are recognised by every one of the Universities here. We will, for our comparison, take the most unfavourable case—that of London—the more so that it was taken as the model.

* At the Dublin University, the Matriculation course varies according to the student's future course, and the same consideration, to a certain extent, prevails at Edinburgh.

First Examination in Arts (F.A.), Madras University.—

I.—English Language.

1. English Texts.
2. Grammar, structure and idiom of the language and a host of other things, including every department of Rhetoric.
3. Composition.
4. Translation from Vernacular into English.

II.—Second Language.

1. Texts and Grammar.
2. Translation into and from English.

III.—Mathematics.

1. Algebra.
2. Geometry.
3. Trigonometry.

IV.—Physiology or Physiography.

V.—History.—History of Greece and Rome.

At Calcutta the syllabus is much the same as above, with this difference—the second language must be a classical language, Physics and Chemistry instead of Physiology or Physiography, and History *or* Logic instead of History. At Bombay, there is not only one Intermediate Examination, but *two!* I mean, that, after the Matriculation Examination, there

are two more before the Final. The subjects for these, shortly, are—

I.—1. English.
2. Classical language.
3. Mathematics.
4. History.

II.—1. English.
2. Classical Language.
3. Mathematics and Physics.
4. Deductive Logic.

It will be seen that the subjects are not only discordant in themselves, but that there is practically no choice given to the student, and it will appear from what follows that they are selected with no regard whatsoever for the Degree Examination. Analysing these subjects, we see that there are four different branches of knowledge to be studied at Madras and Calcutta, and five at Bombay. These drawbacks of the F.A. are seen and deplored by most of those engaged in the work, and yet there is nothing done. Not very long ago, I believe a distinguished member of one of the Universities had the courage to stand up and denounce that examination, and proposed its abolition, but the wisdom of the majority prevailed against him, and he was told "the law of the Medes and Persians altereth not!"

Now we come to the London University Intermediate Examination.

I.—Latin.

II.—Greek.

III.—English Language, Literature and History.

IV.—French or German.

V.—Mathematics or Logic.

Two branches of knowledge to be studied and a real choice given, so that those whose tastes do not lie in the direction of Mathematics, may omit that entirely.

This is the Intermediate Examination in Arts. But the most important and sensible feature of the University is that there are different Intermediate Examinations for different faculties. For the Faculty of Law, for example, there is a different examination, the subjects of which harmonize with the subjects of the LLB., and so also for the Faculty of Science. Thus a student desiring to get the LLB., London, has to pass three examinations, in all, viz., the Matriculation, the Intermediate Examination *in Law* and the LL.B. But if he were to graduate in Law in one of the Indian Universities, he would have to undergo

five examinations, viz., Matriculation, F. A., B.A., F.L., B.L., and if that University, happened to be Bombay, there would be a *sixth*; and in all cases the first four examinations have nothing whatever to do with the subject of his graduation! Put shortly, while at London it is the Matriculation Examination, at the Indian Universities it is the B.A. which has to be passed before a candidate can proceed to graduate in any other faculty. The Indian Universities, in copying their model, have evidently succeeded in reproducing all the lines and scars, and in leaving out all the beauteous spots.

One word as to the economy of time with regard to the Intermediate, and then we shall proceed to the Degree Examination. In all the Indian Universities two years must elapse after the Matriculation before the student can present himself for the F.A. In all the English, Scotch, and Irish Universities, where Intermediate Examinations are held, the longest period is one year after Matriculation, whereas at London, our model, while it is one year for ordinary students, for those obtaining honours at Matriculation, it is only six months!

B.A. Degree Examination—Madras.

I. English Language.

1. Prose } Texts.
2. Poetry }
3. English Language, its History, Rhetoric, etc., its Philology and English Literature.
4. Original Prose Composition.
5. Translation from Vernacular into English.

II. Second Language.

1. Texts, Grammar, Structure, Idiom.
2. Translation from and into English.
3. Original Prose Composition.

III. One of the five subjects at the option of the candidate. (We give here Br. v. History in full.)

1. History of India.
2. History of Great Britain (Political and Constitutional)
3. History of Europe.
4. Political Science.
5. Political Economy.
6. Special Subjects.

Although as we shall see this compares unfavourably with the course at London, yet compared with the other Indian Universities, it appears to be the most sensible. For here the compulsory part consists of languages alone, of

which one is English, and the other may be the candidate's own; while he is allowed full scope in selecting one of the five well-defined branches for the scientific part. At Calcutta, it is different, for the compulsory part consists not of languages alone, but of the English Language and Mental and Moral Science, or Mathematics, and then some further branches of knowledge, out of which the candidate is to choose one. At Bombay the process of decentralisation is carried still further, for here the compulsory part consists of—

I. English with Composition.
II. Classical Language.
III. History and Political Economy.
IV. One of the following:—Language and Literature, Logic and Moral Philosophy, Mathematics, History, etc.

Thus, if we eliminate the English Language part, which is common to all, we shall see that while at Madras the student need study his *vernacular* and one Science, at Calcutta he has to study a *classical* language *and* a Science, (or two Sciences,) at Bombay, a *classical* language and *two* Sciences!

With regard to the vernacular languages of the country, it will be noticed that Madras is the

only University which pays any attention to them. At no other University is a candidate to study his own tongue! I have failed to find anything in any of the Proclamations, Despatches, Reports of Commissions, precluding the encouragement of vernaculars as Second Languages.

Another characteristic feature of Madras is that three parts of the B.A. could be taken separately—a wise departure in detail.

Now we look at our model again and for the last time.

London.—B A. Degree Examination.

I. Classics Compulsory.

II & III. Any two of the following:—

1. English.
2. One of the following languages:— French, German, Italian, Arabic, Sanskrit.
3. History.
4. Either Pure or Mixed Mathematics, (for Honours both).
5. Mental and Moral Science.
6. Political Economy.

Although this course is by no means ideal, yet we see that a student who has an aptitude for languages need only study languages, for he can take, besides Classics, English and

French. And while in India it is after two years from the Intermediate, at London it is after one year, that the B.A. can be taken.

It is the same old story with the M.A. in point of subjects, number of papers and time. While at London, the M.A. Course of History consists of History alone, at Madras, it consists of History and three auxiliary Sciences. At London there are eight papers, at Madras ten papers. London requires one year after the B.A., Madras two years.

The whole collegiate course at London is four years or three and-a-half; at no other English University is it more than three; at most of them it can be curtailed to two and-a-half. But in India, it is five or six years! To graduate in Law, a course of two years and nine months is necessary at London; in India it is a six years' course, notwithstanding Sir H. Maine's observation that the Hindoo has "something like a genius for Law!" The same remarks hold good with regard to the other examinations of the London University, viz., B.Sc., D.Sc., D. Lit., LL.D. for which, and also for the favourable conditions under which, a B.Sc. can obtain a degree in Arts, I will refer the reader to the various University Calendars.

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From all this it will be seen how wide and various are the studies that an Indian graduate is made to go through. At each examination he has to take up so many branches of knowledge which at the next he has to give up, acquiring at the most a smattering of the subject which can but perish and leave the mind dull and confused. Again, the number of subjects to be got up, makes it impossible for him to cultivate habits of contemplation and observation. The subjects for the B.A. Degree Examination, *e.g.*, at Madras are as many as for any three Cambridge Triposes put together. Although the extent of reading of a working man at Cambridge for one paper of a Tripos is more than that of an average Indian undergraduate for all the subjects of the B.A. A little of everything is perhaps legitimate in an examination like the Matriculation, but after that the principle should certainly be *non multa sed multum*. It is only, as we have seen, when the student comes to read for the M.A. that he can really concentrate all his energies on one subject, but then it is almost too late. There are scarcely any energies left. All the freshness and vigour of youthful intelligence has been wasted away—sacrificed on the altar of F.A. and B.A.—the

brain becomes a poor cripple and can do little. There is the same danger of overstraining the mental as the physical strength. Indeed, of those who begin their *a b c* with the intention of some day getting their M.A., there are 99 per cent. who are sorely disappointed. And the 1 per cent. who gain the object of their ambition consider it as the end and aim of their life. They can no longer lead an earnest, strenuous life; they are content with a brooding existence. The last academical honour has been the last straw which has broken their back. And when these B.A's and M.A.'s with unhealthy minds and unhealthy bodies are gathered at the Convocation (which presents a striking contrast to the spirited and rowdy Convocations of the English Universities) to receive their laurels, and are told in the customary address that their education is but just begun, is it at all surprising that they look bewildered and amazed?

I have seen it advanced that the minimum of marks required for passing is ridiculously low. A better and truer way of expressing the same idea would be to say that the minimum of subjects required for the examination is ridiculously high; for it would be absurd to expect

a thorough knowledge of so many various subjects.

I have heard the complaint that an Indian graduate gets through the examinations by mere cramming and that all his knowledge is confined to "cribs" and epitomes. I have known Fellows of the Universities exhort an audience of undergraduates not to content themselves with reading selections, but to study original authors—to go to the "fountain-head and drink deep." But I have never heard of these men raising their voices in the Senate to ask them to smash the barriers that guard the fountain-head. It is a shame to blame the man for his shallow studies; what else can he do under the conditions created by the Universities? A Cantab, directly he has done with his "Previous," has no more examinations to trouble and distract him than the Tripos, and he has no other subjects but the *one* he has chosen, and about which he is enthusiastic. He reads his subject; he consults every authority he contrasts every view; he discourses and discusses—and forms his own opinion and judgment. Some of the greatest intellectual feasts of some of the greatest men that Cambridge and Oxford have produced were performed during their

undergraduate days! It was because they were not over-burdened with examinations; it was because they had not to get up an overwhelming number of disconnected subjects; it was because they had time to pause, to meditate and to reflect.

So far we have regarded the Universities in the abstract. We have let no local or racial considerations influence our views. We have taken them as institutions founded with the object of promoting culture and learning in the country and we have shown that there are far more obstacles and impediments created by those bodies in India than by any in this country. We have, I hope, seen that any man, an Englishman, *e.g.*, of average intellect can achieve better results in any English University than he can in any Indian University.

Now let us turn briefly to the local considerations, for without this we shall not be doing justice to an Indian undergraduate's case. First and foremost then we must remember that all he has to learn is in a foreign tongue—a tongue more foreign to him than Latin or Greek to an English boy. It is not only his English texts and grammar that present the difficulties incidental to the acquirement

of a foreign language, but arithmetic, algebra, geometry, history, geography, science, in fact, every study is beset with similar difficulties. All is Latin and Greek to him. In history and geography he has not only to learn facts—in mathematics and science not only the problems, but he has the additional task of finding out the meanings of ordinary words and expressions, which makes his work doubly difficult and terribly dry. What would be the horror of an English boy if he had to learn all these things neither in Latin nor in Greek (astounding as this would be) but in Kanarese or Telugu! I have known many students unable to answer a question in an examination paper simply because they did not know the meaning of some such word as "Discuss" or "Criticise," although the discussion or criticism in question they knew full well. Then again, there are objects and ideas which, to an English boy, are familiar and require no learning, but which to an Indian lad are utterly new. Hundreds of things which go to form modern civilisation are strange to him and have to be learnt like difficult mathematical problems. These difficulties Lord Curzon saw at once, and, in a speech delivered

in February 1900, he said: "But here (in India) all is different. We teach you in your Indian Colleges and we examine you in the Indian Universities upon subjects not merely conveyed to you in a foreign language, but representing foreign ideas and modes of thought. They are like an aërolity, discharged into space from a distant planet, or like exotic plants imported from some antipodean clime." Wise and beautiful words.

There cannot be a more fruitful comparison for English education in India than that of an exotic plant. That this exotic plant will, with proper care, benefit by the law of acclimatisation and will ultimately thrive, there can be no doubt. That without such care it will decay and die seems to be equally certain. For an exotic to flourish, hot-houses have to be constructed, the soil has to be carefully chosen, the temperature judiciously regulated; in fact nature must be afforded all artificial aids, and the inherent resources of the plant taxed as little as possible. Then only can the result be satisfactory.

Such considerations have influenced the judgments and decisions of the various Senates of even the English and Scotch Universities, and

one cannot look without deep gratitude at the important concessions made at Oxford, Cambridge, Edinburgh and others for the few Asiatic students who fly to them in search of knowledge. But we have seen how differently India has treated the exotic plant that was imported from an antipodean clime. Not content with choosing for a model the most difficult University in point of restrictions and regulations, she has clumsily added some of her own, and by so doing has made the intellectual life of an Indian undergraduate very precarious indeed. An Indian undergraduate! There is something really pathetic about his daily life. He begins his lectures at 10 every morning and ends them at 4, with an interval of an hour or so for a hasty lunch, thus doing 4 or 5 hours lecture work every day where an average undergraduate at Oxford or Cambridge does not more than a couple of hours. So having attended about 5 lectures, most of them being for him devoid of any interest, our hero comes day after day out of the lecture-rooms at 4 o'clock unfit to do anything—even to play for the next few hours. Then comes the evening and without having had any physical exercise, he sits down to his cribs, notes, catechisms,

"made-easy's," etc., and lets the world see that he is capable of performing the impossible task of committing to memory whole pages without understanding one iota about their contents. It was perhaps on this account that Sir C. Trevelyan credited the Hindoo with "a German laboriousness." This lasts not until he is tired or feels sleepy—that he never does—he treats the first attacks of sleep with contempt. But when these attacks are repeated he wards them off by walking about the room or bathing his face in cold water, or in extreme cases even by tying his pigtail, if he has one, to a hook, so that it may wake him up with a jerk should he feel drowsy! He is evidently not so sentimental in courting sleep as Wordsworth was when he wrote:—

> Without thee what is all the morning's wealth?
> Come blessed barrier between day and day,
> Dear mother of fresh thoughts and joyous health!"

Thus when he gets up early in the morning which he has to do, he knows not what time he went to bed. In the morning he has about three hours before the inevitable 10 o'clock, and these he must devote to the two, three or four subjects, at the notes of which he could not grind the night before. Ten o'clock finds him

in the lecture-room and thus he goes through the same routine day after day. This sort of life is led not only in college, but right through school, for indeed there is little if any difference between the school and college life in India. Here then is a career: 7 years at school, about as many at college, void of all interest, all freedom of action or even freedom of thought, without any serious regard or even opportunity for physical culture. All this goes to explain a graduate of an Indian University. And when after such daily toils of 14 years or more, some few of them find themselves at the Convocation, it is, as I have already observed, a pitiful sight. Those of us who have not seen it need only look for a correct notion of it at the picture by Hubert Herkomer, R.A., called "The Chelsea Pensioners at Church," or "The Last Muster!"

I beg to say a few words here with regard to the teaching of English under the system. We see that right through the examinations there is a certain number of papers on the English language. We will not dispute the wisdom of this for no one can deny that, for many practical purposes, it is necessary for the students to get a fairly good hold of the language. But we will certainly dispute the kind of knowledge he

is expected to acquire, and also the mode of imparting and testing it.

Let us begin with the school department. The blotching, blundering, boisterous English so commonly met with in the products of the Indian Universities is a matter of general complaint. The cause of this evil may be found in the staff of the school departments. It is scarcely until the boy reaches the highest school class that he comes into English hands and even then very imperfectly. Thus for the first six or seven years of his acquaintance with a strange tongue he is taught by those who are themselves foreigners to it. All that they have is an accent of their own and a style peculiar to themselves which they freely impart to the tender youths entrusted to their care. Impressions received in childhood, we all know, are to a great extent indelible. Thus a deep-rooted accent and a pernicious cant is acquired, which, the few years at College where the student hears an English teacher for a couple of hours in the class room, proves quite inadequate to remove. As a rule, then, English must be taught by those whose mother tongue it is, and by none others. Such men should be appointed to teach the *a b c*. This may be an expensive

affair, but it is by no means uneconomic. The first English Settlement in India was made at Madras, and if I remember rightly, about the year 1732. That after nearly 200 years, by a people who are supposed to have the gift of languages, the King's English should be so persecuted as it is to-day in the streets of Madras by the graduates of that University, is nothing to rejoice at. It is as sad as it is wonderful. We all know it; most of us hear it every day—nay every hour—we make fun of it, laugh at it when we can; in fact, I have seen a scrap-book in the drawing-room of the Principal of a college, containing cuttings from native papers, and petitions, illustrative of the native style. Some of us may also have seen the "Gems from the Schools Final Examination," that have appeared in the *Pioneer*. This by the way is only human weakness—which of us has not smiled at seeing a hat blown off?! All I want to point out is that this bad style and worse accent of a native of India is a general complaint among those who know better and yet no steps are taken to prevent it. I know of only one college in India, the Nizam's College, where first-class Englishmen from Oxford and Cambridge have

the teaching and superintendence of the English department, and here there is no such complaint.

One meets with innumerable private institution and methods, *e.g.*, the Gouin, the Berlitz methods here in England by which Continental languages are taught with such good effect and so little fuss, and this is not one of the least important lessons the Indian public can learn from England.

Now as to the kind of knowledge required by the higher University Examinations, and the mode of testing it. Taking the English language branch of the B.A. Degree Examination, we find that the student is required to study Chaucer, Spencer, English Accidence, and Philology, which of course, like everything else, is necessarily done very imperfectly and without any lasting effect. The unfortunate victim who commits all sorts of blunders in the most ordinary every-day speaking and writing is expected to acquire a kind of knowledge of the language which is not met with in the majority of educated Englishmen themselves—a kind of knowledge that ought only to be expected from a specialist. If there were a course for the scientific study of the language

for those who might wish to go in for it, then it would be an entirely different thing. But for the Universities to insist on every one's acquiring that theoretical knowledge at the expense of all practical knowledge is simply preposterous. He must learn rather Chaucer's pronunciation and accent than Tennyson's, and as it turns out, he masters neither! Thus it only stands to reason that modern English classics should be substituted for the mysterious Middle English, Accidence, and Philology: and these latter may be well set apart for a special course in English which may be profitably taken by those who want to go in for an advanced study of the language. I find the *vivâ voce* element which is essential for testing the knowledge of a foreign tongue and which is present in most of the examinations here, only recognised at the Bombay University. It might well be adopted by the others and marks allotted for the candidate's colloquial capabilities.

If I have not had a word of praise to say of my subject, if I have not been able to see anything *couleur de rose* in any direction of the field we had to investigate, it is not because of any pessimism, but because of the stand-

point I had to choose, which is so elevated that I failed to realise the small growth of vegetation, the tiny though bright oases studded here and there, and the whole plain appeared to me one mass of barrenness and sterility. I have considered the institutions not as "Maktabs" or "Pathsalas," but as Universities—bodies established with the object of inculcating the love of learning and spreading "Higher Education"—as institutions destined to shape and mould "the practical affairs of life, the faith of nations, the current of human history."

There are, it is true, other causes at work that prevent the course of English education in India from running smooth, some of which cannot perhaps be helped at present, but those set forth here appear to be the chiefest of all, at any rate, such as could be legitimately reformed. And it is with great diffidence that the following remedies which suggest themselves from purely scholastic considerations are submitted.

The subjects of all Examinations should be minimised, and the standard for passing raised.

The Intermediate Examinations should be done away with, or at any rate, re-cast and

remodelled so as to harmonise the studies with the final schools of the B.A. Degree Examination, and if the Intermediate Examinations are to be kept up, the example of London should be strictly adhered to.

The B.A. Examination should be carried on exactly on the same lines as the present M.A. Examination is.

There should be no M.A. Examination, but the degree conferred after a certain number of years, and on writing a thesis or giving satisfactory proof of intellectual pursuits. This would serve as a sure incentive to work of original research.

The Matriculation and the F.A. (or the Intermediate) Examinations should be divided into convenient sections and candidates allowed to take them in parts: and these examinations should be held quarterly.

The college course should be reduced to three years.

Some such reforms are urgently needed. They will by no means make the examinations and studies in any sense easier or lighter than they are at any English University. They will make the studies more intense and solid, and will save

time and labour that have now to be absolutely wasted on bits of disconnected and conflicting subjects. They will save many heart-breaks and heart-burnings: the work will be carried on with greater interest and zeal and the net result conceivably be worthy of a University education. They may seem strange and strike as very drastic to the eye that has seen nothing but the old *regime*. But a second and calmer consideration will, I trust, justify them profoundly. I may add that every principle involved in the above suggestions has its counterpart in almost every English University, and especially in those august bodies, the sister Universities of England, which date their origin in the middle ages, and an affiliation to which is justly deemed an honour by the Indian Universities. And when we come to think that these venerable bodies, on the strength of the principles above laid down, have produced such excellent results, even with the Indian material to work upon—and the Indian Universities, in the absence of the self-same principles such poor products—I fail to see what cruel hesitation, what blind conservatism, what affection for the old order can keep us from following their illustrious example.

I come now to treat of the subject from what I called the moral point of view.

"What I want, you know," said Mr. Tulliver, "what I want is to give Tom a good eddication: an eddication as'll be a bread to him"......"All the learning *my* father ever paid for was a bit o' birch at one end and the alphabet at the other. But I should like Tom to be a bit of a scholard so as he might be up to the tricks o' these fellows as talk fine and write with a flourish. I wouldn't make a downright lawyer of the lad—I should be sorry for him to be a raskill..."!

It is by sentiments like these that most of the fathers in India are actuated in sending their lads to the village school, or, if they live in cities, to the nearest urban school where English is taught. The school is surrounded by a magic air; it is a mystery—a puzzle—to them; they do not comprehend it; they have never been to school themselves. If they are of the old educated stock, much as they respect their old modes of acquiring knowledge, much as they despise the *parvenu* school, they have come to understand that times have changed, and that the only way to approach their rulers and effect a mutual understanding lies through a knowledge of their tongue. Bitter experience has also taught them that if they want to live peacefully and enjoy the ordinary every-day comforts and conveniences

of life, they have to leave the good old cart-worn track and travel by the iron way of new light and advancement. The only inducement, therefore, for them to send their "Toms" to school is, not to make him a 'bit of a scholard'—they know better—but that 'he might be up to the tricks o' these fellows as talk fine and write with a flourish.' The other class, who do not belong to this honoured Brahmanic stock, but date their origin in humbler beginnings, send their sons to school with the sole object of giving them 'an eddication as 'll be a bread to them.' Their old bread-winning pursuits have failed. Steam power has been more than a match for their hand power. The old industries have decayed and died, and they have no capital to start new ones. Such then are the preliminaries, and such the sources that go to feed the schools and colleges which, in their turn, give very little more than 'a bit o' birch at one end, and the alphabet at the other.'

But this is not all. The perversity of our system of education goes a step further. It really mars the character that it pretends to make.

What should be the true end of education? Surely not the stuffing of the brain with book-

knowledge. And granting that this material end were attained, which we have seen it is not, we should still have looked for the spiritual aims and asked if these were approached. The following words, so difficult to improve upon, will show us exactly what an ideal education ought to impart.

"All that goes to constitute a gentleman, the carriage, the gait, address, gesture, voice, the ease, the self-possession, the courtesy, the power of conversing, the talent of not offending, the lofty principle, the delicacy of thought, the happiness of expression, the taste of propriety, the generosity and forbearance, the candour and consideration, the openness of hand; these qualities, some of them come by nature, some of them may be found in any rank, but the full assemblage of them, bound up in the unity of an individual character,—do we expect they can be learnt from books?" The question involves its answer. This is what I call the morality, the spirit of education, and these the attributes of an ideal culture. Now let us turn to apply these considerations to our schools and colleges.

Material knowledge our schools and colleges are bound to impart, and we have seen how that

is done. Moral culture is not a part of their role, so we can easily imagine the result. The colleges, it is true, are not meant to effect this, they were never intended to afford social or moral refinement as one would expect at Oxford or Cambridge. But the Scotch and most of the Continental Universities, one might say, have no pretension to such cultivation, and yet they do well. True, but the case is different with India. For, in a European University devoid of any residential system, though the student is to a certain extent handicapped, yet there is no positive harm done, for there is no great difference between the ways and manners of the teachers and the taught. All that the student meets with at college is in no wise contradictory to what he is used to at home. His home and college experiences, though varied in detail, are by no means conflicting. They supplement each other, and go hand-in-hand to form his character. But in India the modes and manners of the two are fundamentally different. The atmosphere that surrounds the lecture room is utterly unlike that which the student finds at home. He sees something quite new at school, but does not see *enough* of it, and 'there's the rub!'

Now, those who have given their attention to Oriental manners will perhaps agree with me when I say that this is one thing we have not yet lost. We are still given the credit of being not quite unmannerly. Our mode of greeting may be too elaborate and cumbersome, our ways of expression over-polite, our prose perhaps a little poetic, yet all this goes to produce the desired result, that of pleasing the senses. English manners, on the other hand, compared with Asiatic or even Continental manners are, we understand, cold and stiff and blunt; but we also understand that underneath this layer of icy coldness there is a current of warmth and geniality, that there is always a generous heart hidden under the indifferent demeanour, that the monosyllabic "Thanks" is always meant when said, and generally means more than it sounds. Not that Oriental manners entirely lack geniality, or English manners the outward show of sentiment, yet such being their main features we can see the wide gap that separates the modes of expression and thought of the two peoples.

Thus when an Indian lad goes to school he comes across English manners which are quite foreign to him, and which he tries to imitate.

But he is not brought into a contact close enough to enter into the spirit of those manners. He fails to see the undercurrent of warmth and tries to mimic the outward coldness. Then he comes home, and despises his native manners. The school has taught him to look at these in a new light. Without giving him anything it has taken away from him his sense of respect for his ancestral demeanour and decorum. He considers them cringing and mean. He becomes their greatest enemy and cruelest critic, and studiously avoids them. A strange conglomeration is the result. His manners neither please the heart nor appeal to the mind. He is haughty and overbearing to his English friends, disrespectful and impertinent to his elders at home. He is in turn hooted everywhere. Like the jackdaw in the fable, he is pecked and hunted wherever he goes. His native friends and relations call him with a taunt, man of new light; and I have known Englishmen who would much rather be among such natives as have not had this English education. Thus we see that our schools and colleges, after a long labour of about fifty years, have brought forth this despicable class of men discontented with themselves and with everything

else. Theirs is a sad lot indeed. Unhappy and disheartened they give vent to their indignant feelings by perpetrating all manner of social crimes. All this because there is an absence of freedom and sympathy, and a constant presence of embarrassment right through the educational course between master and pupil.

These, then, to an Indian youth, are the dangers of a non-residential system of English education in India, and it is in this way that the case of India differs from, *e.g.*, the Scotch and most of the European non-residential Universities. But under existing conditions the worst evil in India is that the teachers do their utmost to maintain a sacred seclusion, and do not become familiar with the students, so, even the little that they see of each other is not of much use.

And it is from this class that men are appointed to teach the school departments, as I have already observed, and thus the evil is increased in compound ratio.

At Cambridge or Oxford the tutor appears to the students in three totally different aspects. They see him in the lecture room attired in his academical garb, cold, stiff, and almost a

stranger. Here his word is law. He can dogmatise as much as he likes without fear of being cross-questioned. A case like that of Austin and Mill is of rare occurrence! The next aspect in which his tutor appears to him is when the pupil takes his essay to read to him in his own rooms. Here he sees him like an ordinary man, a man like himself. There are no imposing surroundings, and he can freely discuss with him and question him to his heart's content. The tutor lays himself open to be attacked on all sides. He even condescends to be corrected. Grand influence that! It makes the pupil see that there is no charm, no magical halo that surrounds great minds and great authors. He begins to see that their words are not to be taken as gospel truths, that they are after all human beings, their words, the words of men. It is here also that his follies are corrected, and with such kindly generosity, such paternal care. If he is intending to soar above his abilities he is kept down. He is dragged down from the platform of perverted ambition, not as Socrates dragged Glaucon, but with a kinder, tenderer, gentler force. Thus he always leaves the room a better man, with a correct notion of his own worth as well

as that of others. But this is not all. There is yet another aspect in which our college tutor is to be seen. The occasional dinners, luncheons, breakfasts, the weekly teas, the various 'at homes' and parties given by the masters and tutors of the colleges, those mighty sources of blessed social influence! Such functions bring teachers and pupils still closer and accentuate mutual freedom and ease.

It is in the last two aspects that the Indian undergraduate never sees his tutor. The omission would signify less in the English Universities, where there is no such wide divergence between the manners and customs of the teachers and the taught, but in India, as I have remarked, it leads to very harmful results, it takes away from the pupil his native character without giving him anything in its place.

Apart from the great educational loss resulting from the system, there is yet another that I may be permitted to point out. That the Indian subject must understand what manner of men his rulers are is essential for his well-being. Unfortunately, the schools and colleges are the only means of bringing the two together and effecting a mutual understanding, and it is sad that the only agency that might have done

it should so lamentably fail. In the whole length and breadth of India, I ask if there is one Principal or Professor or Headmaster who has ever asked one of his pupils to his house to any of the above-named functions? I dare say, not one. There may be an exception here or there, but as a rule it is not considered the proper thing, it is not etiquette! I do not mean to blame them. I am just stating a fact, an unfortunate fact.

Some years ago a distinguished visitor paid a visit to the college in India were I was. When he walked to the B.A. class he condescended to speak to an undergraduate there, and observing some awkwardness in him, rudely remarked that the school he had come from could not have taught him manners. But our visitor had quite forgotten that our schools and colleges were never meant to teach manners, and we have seen in the first part their scholastic worth!

Some few of my readers may say that the differences, social and religious, and the superstitious zeal on the part of the people to observe these differences and keep up the old traditions make the task of affording social benefits

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extremely difficult. This is partly true. It makes the work difficult, but by no means impossible nor even such as to require extraordinary endeavours. That this is so, the Aligarh College in N.-W. P. fully testifies. This college, the work of one man, shows how the conflicting elements, by wise handling, and a little tact, may be made to work together; how the sharp edges of differences may be smoothed, and a healthy class of society be made to spring up in the course of a very few years. I had joined this college in the year 1880, and then it was almost in its infancy. It has since improved by leaps and bounds, and has, as I have said, given abundant proof that if racial, social and religious distinctions exist, it is because no attempt has been made to harmonize them. The only place in which such an attempt has been made is Aligarh, and there it has been crowned with success. The college has to be a feeder of one or other of the Universities, and cannot soar quite as high as it might. Yet it has shown what with an enlightened supervision could be done on the moral side of Indian education. This, the cartloads of praises heaped upon it by all the great officials, all those interested in the future

of India, in fact by every one who has come in contact with it, leave no room to doubt. And, if I am allowed to compare small things to great, I shall not hesitate for one moment to compare it to any College at Oxford or Cambridge. Indeed, it is the fact that its founder, my old master, the late Sir Syed Ahmed, took the Colleges of Cambridge for a model. I wish I could describe the working of this institution at greater length. It has a residential system of its own, and it is here that young boys and men from distant parts of India come to live and learn. Means are provided for the maintenance and advancement of the ancient learning of the country in addition to the University course. There are all sorts of clubs and institutions for every phase of physical and intellectual culture, and a man on leaving college may be safely called a good citizen.

So far the immoral effects of the education may be said to be indirect. But the conceit that the student acquires during his college course is its direct evil result. He is required to learn all sorts of impossible things, to which he can do no justice, and so while he really knows little or nothing about anything, he believes he knows everything about all things.

What could be more dangerous than this? Three things alone, says Tennyson, lead to sovereign power, and of these the foremost is self-knowledge, and it is just this that the student lacks. He has been made a Master of Arts, he naturally thinks himself clever, but really has acquired nothing more than a paltry amount of "drifted, helpless, entangled weed of castaway thought." The University has provided him with a ship, telling him that it is tight and staunch and strong, while in reality it is quite unseaworthy, and fails him in mid-ocean. Indeed this conceit is so deep-seated that only after many and many a bitter experience in life he begins to find the delusion; and even then like Bully Bottom he is far from believing that he is really an ass,—he *only* begins to feel that he is "marvellous hairy about the face!"

There are no 'Unions', no Debating Societies worth speaking of. I was going to add, no good libraries except perhaps in the University towns. But I say that even if these luxuries did exist, where would be the use of them? We have seen the daily routine of our man. He has scarcely time to get through the cribs and epitomes, and of these there are plenty,

This kind of literature,—Ruskin would have called it 'bad books for the hour'—is quite in its golden era and any one University town in India can justly boast of possessing more literature of this kind than all the English Universities put together. And while the pupils are busy grinding at them, the teachers are bent on manufacturing them, and thus trying, not to enlarge their knowledge, but to encompass it in as little as possible. Who is then to consult the libraries, and when and what for? And when the seats of learning and its promoters are in such a deplorable condition, the state of ordinary towns, and of the general public can better be imagined than described.

The system of teaching by notes injures the independence of thought. There is scarcely one in a hundred graduates who ever consults an original authority during his whole collegiate course. The great majority of them "get through" by just cramming up the precious "notes" without even going through the small text-books. Thus the student contracts the most harmful habit of relying for every little thing on his teachers. He can do naught by his own individual exertion, and this lasts not only while he is at college,

it leaves a life-long stain on his character. The University career hopelessly destroys the ever-blessed habit of self-help and all manliness of thought and action. Here is an explanation of the threadbare accusation against an Indian graduate, that he never attempts original research. But whose is the fault, who is to blame? Not the teachers, nor the taught. It is the system that has to bear the brunt of censure, the system of teaching by notes. And as we have seen, the conditions created by the Universities make this the only possible system. There is no other way to the coveted M.A.

It is sometimes advocated that the case is not really so bad as it is made out; that the English education in India has done real good; that it has perceptibly raised the character of the people; that it has produced "an independence of judgment and liberty of thought." That independence of judgment and liberty of thought are to be met with nowadays, I admit; but that they are the product of the Indian Colleges or Universities I do not admit. To my mind Old England and the English Universities have been instrumental in producing this spirit, and it is they that deserve the praise. It is

Oxford, Cambridge, London and Edinburgh, rather than Calcutta, Madras, Bombay and Allahabad that have to be thanked. For the large number of students from India who have been coming over here for years past (a number which has of late greatly increased, and which shows what value the leading men in India attach to purely Indian education) acquire under the shades of their University here—if they join one—or imbibe from the air that independence of judgment and liberty of thought which they transmit effectively to all who come in contact with them. For we must remember the student who has been to England is, as a rule, a great figure in the family circle, probably in the village, possibly in the city to which he belongs, and he "like Cato gives his little Senate laws." It is *he* who "exercises a healthy influence on his environment. He inspires others with his example. He elevates and purifies the tone of the society to which he belongs." Such native leading men as there are in India will be found as a rule to belong to this class. Men like the Hon'ble Syed Husain Bilgrami, or the late Justice Telang, whose education has been *exclusively* of an Indian University are rare exceptions. Then there is the Aligarh

College, and one or two other institutions of that description. It is these factors, then, that have conduced to the independence of thought and liberty of judgment, and not the Indian colleges as a rule, or the Indian Universities.

Another demoralising trait in the system, perhaps the greatest of all, is the total absence of facilities for religious culture. How can people who are not good religionists, people who through ages of decadence have come to regard religion and superstition as synonyms, how can these people be good citizens, or good anything? There is indeed no counterpart of a theological course so sacred to every English University. Not only this, but there are no morning chapels, no evening services, no Sunday congregations connected with the schools or colleges. Imagine for one moment the condition of this country if all the theological learning and religious training was blasted out from the face of every seat of learning in Great Britain and Ireland. "The great founders" writes the Rev. Welldon, the Headmaster of Harrow, "of modern education in the 16th and 17th centuries, such as Sturm and Comenius had given religion the first place, and it always nominally retained that place in Chris-

tian schools. I can scarcely recall the name of a master, whether clergyman or layman, who is indifferent to the religious interests of his pupils. We who are schoolmasters, while we differ in much else, agree in holding that the religious life in our schools is the crown and consummation of our work." Cambridge and Oxford are pre-eminently religious Universities, so is Durham, and so is every other University here, even in London, we find the Board of Theology occupying the first place. Thus, when the teaching of religion is considered to come well within the University sphere, why do the Indian Colleges not establish Chairs and the Universities Boards, for the teaching and examining of the chief religions? There will be found tremendous difficulties in the way, I admit, but these can by no means be insurmountable. A missionary will perhaps raise objections, for this would mean propagating religions opposed to or not in harmony with the Christian faith. But he must pause and consider that Universities exist for the benefit and cultivation of the people. He must also understand that blind superstition and maleficent narrow-mindedness are far more difficult and even dangerous to handle than beneficent

liberality, and this step might ultimately end in his victory! In most cases under the present state of affairs a missionary dare not approach those whom he hopes to convert. The fact is the public mind is not used to healthy discussions on religious topics. The religious susceptibility is too sensitive. The subject is regarded as too sacred to admit of any expostulation. Customs injurious to society, and detrimental to advancement, customs which have nothing whatsoever to do with religion, in fact, in some cases running counter to it, are regarded with such superstitious zeal as though they were fundamental tenets of the faith. And religions, excellent in their original simplicity and truthfulness, are thus being contaminated age after age, the weed is overgrowing and sapping all the vital juice of the plant, which is losing all its bloom and beauty. Some few discerning minds perceive this, fewer are bold and independent enough to point it out to their compatriots, and when they do, they are at once put down as heretics, and but for the orderly rule, would be burnt at the stake!

There being no religious course or training connected with the *Alma Mater* it is not the fashion among her children to attend the

mosque! Their thoughts during the best years of their lives are never directed to religion. And after all, this is the better, the educated, the refined part of the population; and when these withhold themselves from the places of worship, they become the haunts of the uncultured and untutored fanatics. In fact, in all the great cities of India, the most notorious characters, the scum and riff-raff of the town meet at the mosque to spend a jolly afternoon. No wonder then if we hear of annual bloodshed and riots between Hindoos and Mahomedans. It is conceivable then, that if religion formed part of a youth's school and college career and the subject studied on a liberal basis, and generous and proper discussion encouraged, all bigotry and fanaticism and perverse zeal and superstition would vanish away, and later generations may find themselves members of a more harmonious society, in which peace and tranquillity may reign! The introduction of religious training and teaching may and will serve other and more important purposes, for it is bound to raise the tone of character, and accentuate the sense of right and wrong, of duty and honour.

Now we come to the most difficult part of our case. We have yet to face the objections that the man in the street—that omniscient and fabulous being—may raise concerning the ways and means. For, surely, will he say, how are you going to bell the cat? When there are as many religions as gods in the Greek mythology you can't expect the University to take cognisance of them all and attempt to teach them. This sounds stubborn. But let us go a step further and consider the details. There are no doubt many phases and many sects in the same religion just as there are everywhere else, but the principal religions can be reduced to the modest number of 5 or 6. Surely they are not as many as the languages spoken in the country, and yet all the chief languages are represented in the University courses. A theoretical politician will no doubt scoff at this analogy of religion with languages. But I will beg to remind him that India stands unique in the world's history; that he will search in vain through the length and breadth of comparative politics for a parallel. And if we were to look back at the annals of India itself for the happiest hour, we shall have to fix upon the time when every religion was cherished and patron-

ised at the court of Delhi—the days when Akbar reigned. The result was a peaceful, quiet, contented community of good Hindoos and good Mahomedans. It is admitted on all hands that the great secret of the prosperity of that rule lay in its wise and generous dealing with the religions of the country. Now, the present *regime*, it must be admitted by its cruelest critics, is the most liberal in this respect that India has ever seen. Why, then, does history not repeat itself? Why don't the Universities take advantage of this fact and work to improve the religious and moral capacities of their members if they cannot or will not their intellectual capabilities? We are tending to become not only an illiterate people, but irreligious and immoral too.

There can be no objection to the suggestion on any fiscal grounds. The staff required consisting mainly of Pandits and Mullahs can be secured at a nominal cost. Only great care will have to be exercised in the choice of these. They will have to be men of modern ideas and generous views and not of the old bigoted stock.

It is conceivable then, that by the establishment of Chairs for the teaching of theologies of the chief religions in all the principal colleges

of the various Universities, the jealousies and dissensions—the result of ignorance—may be smoothed away, and by the encouragement of healthy and liberal discussions much good may be done.

Here again we have to fall back for an illustration on the Aligarh College, where the religious teaching and training is just what could be desired, and this is supervised and scrupulously looked after by first-class educated Englishmen. The students are required to attend the mosques of their different sects, which are built on the premises, with the same strictness as the Oxford or Cambridge undergraduates have to do. The result has been most beneficial. Aligarh has become famous as the Cluny of India, and a movement has been set on foot to separate religion from superstition.

We cannot, I am afraid, conclude this part of our discussion as we did the first. I mean, it is by no means easy to formulate remedies for this class of evils, and I think our only hope lies in introducing some sort of residential system in the Universities. If such a system is good for England, it is doubly good for India. The social conditions make it almost impossible

for the English and the Indian element to mix and assimilate. The only agency that can bring the two together is educational, and the only common ground where they can meet is the college. The present non-residential system does bring them together, but only very imperfectly. Let there be an Aligarh College in every province of India, begin by attaching residential conveniences to all the large colleges in the Presidency towns, and let the Universities insist on residential terms. This may appear impracticable on financial grounds, which is partly true. But I do not think it will really require a ruinous outlay. The Schools, the Colleges, the Universities with their respective staff and establishments we have. All we want is to add residential conveniences. We can begin by licensing lodgings and the members of the Universities may live out of college as they do here. And then, by degrees, living accommodation may be added to the colleges. Private enterprise may be invited and brought into play by a little tact. The general public under the present state of affairs have no faith in English education; they turn a deaf ear to all appeals, but I have no doubt that once they are convinced that colleges and

schools are not only places of substantial learning, but temples for worship and mosques for prayers, they will change their attitude. Thus the residential terms introduced, and the supervision and guidance entrusted to sympathic and conscientious men—men from Oxford and Cambridge—*and* the scholastic reforms carried out, will, I have sanguine hopes, turn out scholars and men, worthy sons of their *Alma Mater* and of the Empire.

There has appeared of late a rift in the clouds that overhang the educational horizon in India. It seems as if the man to cut the Gordian knot has arrived, and this is a matter for congratulation to all. No one can doubt that with Lord Curzon's wise and thorough handling "the beleaguered garrison will be released," and Indian education will receive a new light and a new life.

But for this consideration I should have concluded thus:—

"O mortal man who livest here by toil,
Do not complain of this thy hard estate;
That like an emmet thou must ever moil,
Is a sad sentence of an ancient date."

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